MONTHLY

Regd. No. L 7676

Tahrik-i-jadid

Rabwah

Editor : Naseem Saifi

Nabuwwat 1360 November 1981

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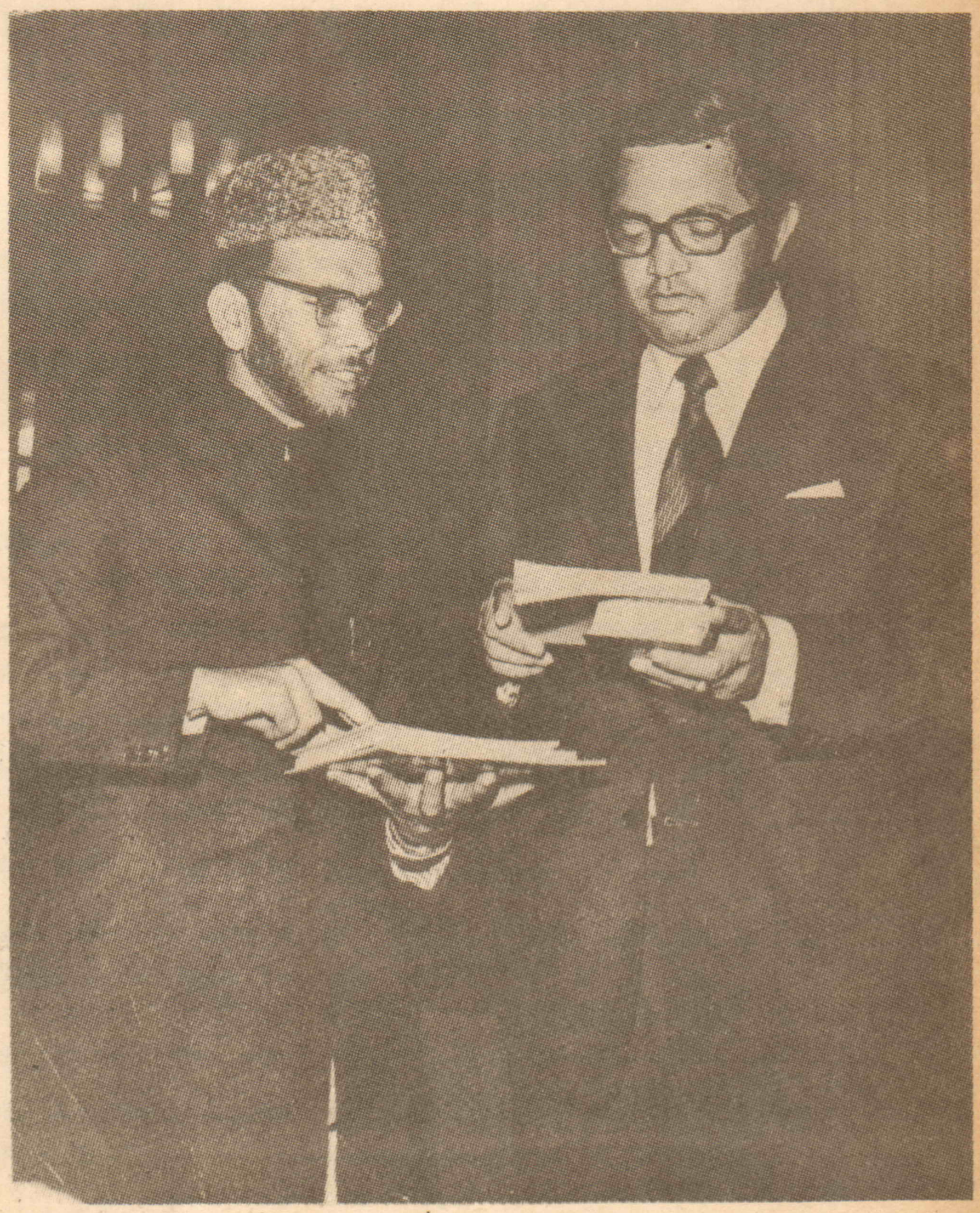
Maulana M. Aslam Qureshi, presently Amir and Missionary in charge, Ahmadiyya Jamaat, Guyana, presenting a copy of the Holy Quran and some other literature to the Hon. James Mancham, Chief Minister of Sechelles Islands.



مکرم مولانا محمد اسلم صاحب قریشی ۔ آنریبل جیمیس منچم صاحب کو قرآن کریم اور
بعض دیگر کتب کا تحفہ پیش کر رہے ہیں ۔

بسم الله الرحمن الرحيم

Monthly

Tahrik-i-Jadid

Rabwah

Vol. XVII—No. 11

November, 1981

Editor
NASEEM SAIFI

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MALFOOZAT

The Witness of God

ان الذين آمنوا و عملو الصلحات اولئک هم الخير البريه

(Verily those who believe and do good (appropriate) deeds are the best people).

It is not said that the recipients of visions and revelations are the best people. You should never utter the kind of things that go against what God and His Messenger have said.

This kind of revelations have no value whatsoever. Look at the water of the rain; it pleases everyone But so far as the water coming down from the roof is concerned, it causes altercation and creates disorder. The revelations which are not supported by the action of God and His signs are like the water coming down from the roof. If, for example, there is a person who has no turban on his head and no shoes on his feet and whose clothes are tattered and whose condition is wretched—for him to claim that he is a king and all the forces are under his command, who but a mad man would do so. You should remember that the words without action are of no use at all. The verse

قل كفى بالله شهيدا بينى و بينكم و من عنده علم الكتاب

makes a very beautiful point and that is that "You should believe in me, only if God bears a witness for me".

(Malfoozat Vol. X, p-15)

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CONVENTIONS

Khuddamul Ahmadiyya

Our Nine Crucial Years

Develop your God-given Faculties

The Annual Convention of the Lajna Imaillah, Nasiratul Ahmadiyya, Khuddamul Ahmadiyya and Atfalul Ahmadiyya were held on the 23rd - 25th of October, while the Annual Convention of the Ansarullah was held on the 30th October—1st of November, at Rabwah, the Universal Headquarters of the Ahmadiyya Jamaat.

Hazrat Imam Jamaat Ahmadiyya, may God be his Helper, graced all these Conventions and addressed the audiences.

FIRST CONVENTION

Addressing the Convention of the Khuddamul Ahmadiyya in its first Session, Huzur said "This is the first Convention being held in the fifteenth Century Hijra and therefore it is very important and many specialities are attached to it. The period between the beginning of the fifteenth century and the second century of the Ahmadiyya Jamaat is nine years-this difference between the two centuries is of vital importance and there lies great wisdom of God behind it. Many years have passed since it was announced that the Jamaat would hold the Jubilee of the Jamaat at the completion of its first century. Preparations had to be made for the auspicious occasion. The programmes that were started for the Reception of the 2nd century have been carried on all this time but now we have reached the stage where these programmes must gain momentum. During the very first year of the new Hijra century, God has blessed the Jamaat so greatly that no stretch of imagination could ever grasp it. God has been gracious enough to let us have a Mission House in Japan which has cost us almost three hundred thousand dollars and the payment has been made by just two or three Missions. The Foundation stone of a Mosque had been laid last year, in Spain; this kind of event had taken place there after no less than 745 years. This Mosque is now almost completed; only finishing touches are left

to make it ready for the opening ceremony. In Canada a huge piece of land measuring forty acres has been acquired and at no cost to us. What has really happened is that the Mission House which had been purchased by us a few years back for seventy thousand dollars has now been sold for four hundred twenty thousand dollars. That is how God blesses our money and that is how He helps us in our humble endeavours.

We have to struggle hard and during the next nine years we have to make the foundation of the Jamaat firm and we have to do so by raising our standards of morals and spirituality ; it is by doing this that we can enable the whole Jamaat to fulfil its responsibilities as it really should."

NINE YEARS

Huzur further said : These nine years are basic for our expansion all over the world and they demand four things. We should concentrate our attention on God and God alone and look to no one else ; it is as if we should annihilate ourselves. The four demands are as follows : 1) We should develop our talents to their fullest perfect on. We should become physically strongest people in the world ; the Ansars and the Khuddam should pay special attention towards this demand. In order to comply with this demand, we should take good food, suitable to our physique, 2, Our food should be proportionate and well balanced so that we can keep our health in good order, 3, Every Ahmadi must take exercise (as it suits his age) and that will help digest our food. 4. we should shun immoralities and mental confusions, for, these evils cannot allow us to keep our health in good order.

The second demand is that we should develop our me tal faculties. This can be done in the following four ways : 1) We should shun gossiping, 2) we should develop mental capacity by mental exercise and by practice (the youth in Europe studies no less than twelve hours a day ; if we have to compete with them

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37TH ANNUAL CONVENTION OF THE KHUDDAMUL AHMADIYYA

1. **The Convention was held on the 23rd-25th October, 1981 at Rabwah.**
2. **745 branches of the Majlis were represented on the first day of the Convention.**
3. **1060 Khuddam travelled to Rabwah for this Convention, on bicycles.**
4. **300 branches of the Atfalul Ahmadiyya were represented on the first day of their Convention.**
5. **Mr. Mahmud Ahmad Bengali, having won the largest number of votes, was appointed by Hazrat Imam Jamaat Ahmadiyya, to be the Sadr of the Khuddamul Ahmadiyya, for another term of two years.**
6. **Sahibzada Mirza Farid Ahmad, Naib Sadr (Vice President) of the Khuddamul Ahmadiyya, collected (and deposited in the Bank) more than five million rupees for the two mosques that the Khuddamul Ahmadiyya has offered to build under the guidance and instructions of the Imam-i-Jamaat His tour of European and American countries lasted for four to five months.**
7. **Hazrat Imam Jamaat Ahmadiyya has instructed the Khuddam as well as the Lajnat to arrange for their clubs to organise physical exercise. The Lajnat have been told to establish clubs at every Tehsil (Tehsil is a part of district : two to four or more tehsils make up a district).**

we also will have to do the same.)
3) We should be alert and awake.
4) We will have to be sharp sighted.
5) We will have to inculcate the habit of praising God on seeing His manifestations.

The third demand is that we should develop our moral faculties. We should imbibe the attributes of God and try to become His manifestations. The Holy Quran is our life and its teachings should become like the blood in our veins.

The fourth demand is that we should develop our spiritual faculties to their utmost. We should have a living relationship with our living God who is the Emperor of the Emperors. It is through this relationship that His blessings begin to descend like showers. We should respond to the Holy Prophet sallallahoalaihi wa sallam with a Labbaik (Here I am), for he calls us to give us life.

Huzur further said, "He who annihilates himself for the sake of God finds the angels descending on him; the angels converse with him; the angels give him the glad tidings of the paradise; the angels come to such people like friends and show them kindness. God has proclaimed that whoever would come nearer to Him and thus get a new life would find himself on top in every aspect of life. If you will fulfil the demands of Faith, you will become supreme in every field.

Before closing, Huzur read out a few passages from the writings of the Holy Founder of the Jamaat.

Bringing his address to an end Huzur remarked that if the members of the Jamaat would develop their faculties as he had explained, they would be able to defeat all the forces in the world and then and then alone they would be able to make Islam supreme everywhere.

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Before his closing Address on the last day of the Convention, Huzur distributed the prizes as well. The prize of one thousand rupees each for the Scheme of cycling was awarded to the Majlis of Rabwah. It will be of interest for the readers to know that one thousand and sixty Khuddam travelled to Rabwah for the Convention, on cycles; they came from twenty six districts of Pakistan

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In his closing Address (which was simultaneously heard at the heard at the premises of the Lajna Convention) Huzur told the audience that God had vouchsafed four faculties to human beings: physical, mental, moral and spiritual. All the Ahmadis—men and women—should excel all others in the world in all these faculties, he said. Huzur remarked that it was of utmost importance to make Islam supreme in the world.

KHALIFA'S KISS

During this Address of his Huzur admired the efforts that Sahibzada Mirza Farid Ahmad had made during his tour of European countries. As a mark of appreciation, Huzur called Sahibzada Sahib to the stage and kissed him on the right side of his forehead, with the remarks that this was not the kiss of a father but the kiss of a Khalifa.

Huzur also appreciated the efforts of Mr. Mahmud Ahmad Bengali, the Sadr (President) of the Majlis for his loyal and obedient serviee under the guidance of Huzur and remarked that success could be achieved only by being loyal and obedient to the Khalifa; that is what could bring blessings to any activities.

At the very outset Huzur talked about the blessings of the institution

of Khilafat and he remarked that it had now become worldwide. "I pray for everybody and God the Almighty manifests His Mercy and Grace by accepting the prayers."

Huzur said "Every Ahmadi who trusts in God firmly believes and is full of certainty that God is very jealous for the Ahmadiyya Jamaat; He does a lot of things to show this jealousy. It is only the people who imbibe this quality that achieve success. He who thinks that he is very capable and can, therefore, achieve success by himself, cannot achieve anything whatsoever. God the Almighty raised the Founder of the Jamaat and the aim was not to establish the honour of Mirza Ghulam Ahmad; the aim of his advent was to establish the honour of the Holy Prophet Mohammad, sallallaho alaihi wa sallam. God has granted us all that was needed to achieve this objective. He has not only granted us knowledge, he has also given us the love and affection for our enemies who are thirsty of our blood.

Huzur referred to the election for the Sadr, last year, and remarked that Mr. Mahmud was fifth on the list but Huzur appointed him the Sadr to show to the people that it was not the number of votes but loyal obedience to the Khilafat that brings success to whomsoever he might be.

Huzur said, "I send my hearty thanks to all the Khuddam in Europe, America and Canada for their sacrifices that they have made and I pray to God that He may enable them to do still more. (He was referring to the payments they made for the two mosques to be built in by Khuddam).

Atfalul Ahmadiyya

Addressing the Convention of Atfalul Ahmadiyya Hazrat Imam Jamaat Ahmadiyya told the Gathering that the Ahmadi children were very different from all other children of the world. He said, "There is none as fortunate as you are, for, you have been given glad tidings by God and those who supplicate most in the world, pray for you."

Huzur remarked that all the children were not alike; they differed in their environments, their hopes and their means. The children of those who do not believe in God are deprived of the blessings of God (for they do not pray for them), he said, but those who are born in environments where God is properly understood and believed in, they are the recipient of great blessings of God.

Huzur referred to the children of rich countries and said that some of them were born with riches and thus the curse of riches becomes their lot and they begin to indulge in pride. This attitude of theirs deprives them of great blessings of God.

Huzur said, "Quite a good number of English children were my friends and they used to say that though they have great achievements to their credit, they do not have the contentment of mind. God says in the Holy Quran that the contentment is the result of the Remembrance of God. He who does not remember God can never have contentment. God the Almighty says that you can make limitless progress; you can become the stars of the skies. You should not therefore roll in the dust."

Huzur repeatedly told the children to excel all others in the world and prayed for them that God may en-

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able them to do so.

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Ansarullah

In his closing Address at the last session of the Ansarullah Convention on the 1st November, Hazrat Imam Jamaat Ahmadiyya told the audience that the Ansar must lead a very pure life. They should act on *Takhallaqoo bi akhlaaqillah*. He referred to four aspects of following the attributes of God the Almighty. One : God is free from all defects and shortcomings and everything that is there in the whole Universe sings His praises for His being without any defect. It is only Islam that presents this Concept of God.

Two : All the good qualities are to be met with in God the Almighty. He is the Possessor of every goodness and devoid of all evil. Since God has commanded man to dye in His dye and to imbibe His attributes (in his own limited capacity) and has granted him faculties that can achieve this objective, it is a Must that man should do so.

Three : There is no contradiction in the attributes of God. The whole universe is a logical whole and everything is linked with the other one. Everything expresses the Goodness and purity of God. That shows that there is a perfect balance in the whole universe and everything supports the existence of other things. This balance can in no way be changed—if it finds a change in it, it will go to ruins.

Four : Man turns to God for all of his needs. In fact this is the nature of man that he asks God to fulfil his requirements. The Giver is none but God and one cannot enjoy life unless God is the Giver and man is the one who begs Him.

Huzur exhorted the Jamaat that the four aspects that he had mentioned should become a part and parcel of the programmes of the auxiliary associations of the Jamaat —The Khuddamul Ahmadiyya, the Ansarullah and the Lajna Imaillah. All the programmes to be acted upon by these organisations should be based on the acquisition of purity ; they should not eat dirty things ; they should not abuse anyone, even if they are abused, they should not retaliate with abuses, he said. Huzur laid stress on there being the Light and brightness of the attributes of God in all the programmes of these associations.

He said : "There is no contradition in the Holy Quran and therefore our lives should also be free from every kind of contradiction."

It was in this connection that he announced the formation of a *Majlis Tawazun* which would keep balance in the programmes of these associations.

He also announced a change in the set up of the Ansarullah. He said there would be four Naib Sadr (Vice Presidents) in addition to the Naib Sadr who has always been there to assist the Sadr These new Naib Sadrs would inform Huzur of the day to day progress of various departments of the Ansar. He repeated his instruction to the Lajna and the Khuddam to arrange for the formation of clubs for their members. As for the Ansar, he said, the best exercise for them is to take a walk—let them be walking four or five mile distance in the morning after the Prayer and the recitation of the Holy Quran. Before bringing his Address to an end, Huzur prayed for all the sections of mankind. He said : Let us pray that those who abuse God may start saying *La ilaha illallah* repeatedly in

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the form of *Wird*. Those who are creating disorder may become a source of peace and comfort for everybody. All the human beings may come under the banner of the Holy Prophet Mohammad, sallallaho alaihi wa sallam and they may share limitless blessings that ensue from him. May the whole world become prosperous and may every body begin to receive the Bounties and Grace of God.

Huzur prayed for the safety and security of the delegates while going back to their respective destinations and permitted them to return to their homes with a prayerful mind.

In the shadow of a Hill

In the shadow of a hill
I would like to have my fill
Of the love
That comes from above
And goes its natural way
As the mightiest of mighty can sway
The power that be
In the land or the sea
And make them calm
With a simple touch of the palm
The shadows I know are fleeting
With a beating
Of the wayward horse of time
Which cares not a dime
For the sorrowing heart and soul
Which would like to control
The moments of grief
To make them brief
Or to have a day or two
That's joyous, through and through
The height of a hill is a bliss
There the shadow can kiss
The earth for a longer span
And thus I can
Stay with my love
Over and above
The time tha a tiny wall
(H wever tall)
Can spare
For me, to be there.

Naseem Saifi

Education in bad shape

As much as 350 ghost schools exist in the province . schools with no buildings no teachers and no students yet the salaries are paid out to phantom teachers and sundry expenditures incurred by the education department.

This stupefying revelation came from the Punjab Governor, Lt.-Gen. Ghulam Jilani Khan while answering the question of Members of the Punjab Council at the Assembly Chambers on Saturday.

Some more details left the audience aghast : More than 2,000 schools are without teachers, 6.500 schools without buildings, 2,800 schools without furniture or mats to sit on, 300 schools with only a single teacher to do the teaching and the rest, 5 462 schools needing immediate repairs.

The horrifying details do not end here. More than 6,000 schools have got sub-standard furniture, because of the rampant misappropriation.

The Governor said education was by and large, in a bad shape and the whole set up was one of genuine crisis.

Pakistan Times, 23-8-81.

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2,000 year-old linen is Christ's burial cloth

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NEW YORK, April 18 : Several scientists, who were part of a 40-man team involved with studying the shroud of Turin in 1978 have said they believe that the image on the 2,000 year-old piece of linen is an image imparted by Jesus.

Although a final report is still to be written, several scientists said in an interview on ABC's "20-20" network television programme on Thursday that the image on the shroud, believed by many to be Christ's burial cloth, is not a painted forgery and that stains on the cloth are blood.

The scientists spent many years studying examples from the cloth and its stains and more than 6,000 photographs to determine if the shroud's image was manufactured or could actually have been made by Jesus. The evidence was subjected to chemical tests, Xrays, and ultraviolet and flourescent studies.

Dr. John Heller, a blood specialist at the New England Institute in Ridgefield Connecticut, told ABC that the likelihood of this being a forgery is less than one in 10 million.

Dr. Ray Rogers, a physical chemist at the Los Alamos Labs in New Mexico said "it just can't be" in assessing whether the image may have been painted.

Heller, who made tests to determine what the stains on the shroud were, said, 'I was watching the computer read 'out go up and up and then suddenly turn down and I said to myself.' Oh my God, it really is blood."—APA.

An Advice to the Children

Hazrat Imam Jamaat Ahmadiyya, the first Successor to the Holy Founder once addressed the school children and said, "You know the seeds of the mango (thrown here and there) grow up in the rainy se son. The children pul out these plants and turn those seeds into whistles. But if these seeds are left in the earth for five to six years, then, even though the boys also will have grown up during those five to six years, it would be difficult for them to pull the seeds out That shows that it is easy to pull out only as long as the roots have not become strong. But when the roots have become strong, it is very difficult to pull them out.

The habits and the beliefs are also like trees. It is easy to pull out (leave) the bad habits now but when they will have becon e strongly rooted it will be difficult to do away with them There are some children who fall into the habit of telling lies. If this habit is not uprooted in the very beginning it will not be easy to get rid of it. We have seen that some children fall into the habit of telling lies and even when they have become great scholars this habit stays with them and they cannot get rid of it.

The second advice that I should like to give you is that if you will not form the habit of praying now, you will not be praying at all when you grow up.

(Hayat-i-Noor)

Read Regularly
MONTHLY
Tahrik-i-Jadid
RABWAH

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SO SAID

The Founder of the Ahmadiyya Movement

WHO SUCCEEDS

You should remember that a fabricator and a liar can never succeed and he is never vouchsafed help and succour, for, if the fabricator also makes progress day by day, it would cause doubts in the existence of God and there would be great confusion in the world. Since the early days of the creation of this world, the practice of God has been that He helps only those who are truthful; the people of the whole world gird up their loins to oppose them and it seems as if the dogs chase a traveller. The people begin to make noise against the one who is commissioned by God. Since the man commissioned by God is not like others, they oppose him like dogs and create a hue and cry and try all they can to tease him. But ultimately God destroys them with just one stroke.

(Malfoozat Vol X,p.30)

SHUN THE USELESS

God says!

والذين هم عن اللغو معرضون

(And those who shun the useless)

Laghv here means the worldly things. That is, when a man begins to feel pleasure in his fervent prayers, the love of this world vanishes from his heart. Of course it does not mean that he leaves farming, trade or his service; what he does leave is fraud and cheating and the kind of things that can make him negligent of God. The fervent prayers of this man offered in all humility tend to make him give preference to religion over the worldly love, greed, comfort and luxury. For, as a matter of principle, a good deed draws another good deed to itself (enables a man to do another good deed) and a bad deed draws another bad deed to itself. When this kind of people offer fervent prayers the logical result of it is that they shun the useless and get rid of the dirty world and the love of God takes roots in their heart.

(Malfoozat Vol V,p.63)

DISTINCTION BETWEEN GOOD AND BAD

You should remember that God has promised never to keep the unclean and the clean together. The opportunity is still there that you should reform yourself. Remember that the heart of the man is like the House of God. The House of God and the House of man cannot be in one and the same place. Unless a man cleanses and purifies his heart completely and unless he is prepared to share the problems of his brother, he cannot have his affairs straight with God.

I tell you all these things so that you who have come here to Qadian should not go back to your homes empty handed. You can't trust your life. Nobody knows who will be – or will not be – alive till the next year. You should repent with a sincere heart. God says :

يا ايها الذين امنوا توبوا الى الله توبة النصوحا -

i.e. O you who have believed you should repent very sincerely.

It is necessary that the repentance should be very sincere. Repentance (Tauba) actually means Turning (to God). Just to utter a few words is no more than a habit. That is, God has not said that you should be uttering the word Tauba (repentance) with your tongue; He says that you should

repent and your repentance should be worth while – you should turn to God as one should really turn to Him. When a man leaves one of the two opposite sides, he gets farther away from one of those sides while he gets nearer to the other one. This is what really repentance (Tauba) means. When a man turns to God and continues moving towards Him, he gets farther away from the Satan and nearer to God. And it is well known that to whomsoever a man is nearer, it is him that he listens to. That is why he who is away from the Satan and nearer to God finds the blessing of God and His grace descend on him and he is washed, leaving no dirt on him, as God says :

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عسى ربكم ان يكفر عنكم سياتكم

haply, God may remove your shortcomings.

Tauba (repentance) gets the past sins forgiven.

At another place God says :

ان الله يحب التوابين و يحب المتطهرين -

Verily God loves those who repent and those who purify themselves.

(Malfoozat Vol. X, p.74)

RESIGN TO THE WILL OF GOD

The distinctive mark of a believer is that he does not only show patience, he resigns himself to the trouble and coordinates his will with the will of God. This is a sublime stage. God's will should be given preference in the difficult times. You should give preference to one who bestows Bounties, over the Bounties themselves. There are a lot of people who, when they are in difficulties, begin to complain, as if they have cut themselves off from God. Some women begin to scold and some men also show a very low standard of faith—an imperfect faith.

(Malfoozat Vol X, p.87)

HARDSHIPS AND BLESSINGS

The hardships are there to raise the status of the man. Hazrat Ibrahim (Abraham) did not keep on crying when God asked him to sacrifice his son, rather he thanked God that an opportunity had been provided to him to offer his services (to God). The mother of the boy also gave her consent, so also did the boy.

It is said that the minaret of a mosque fell down. As soon as the king came to know of it he fell in prostration to thank God that there had arisen an occasion for him to render service in the wake of the services that the great kings (before him) had rendered by building this mosque.

(Malfoozat Vol. X, p.88)

SAFE FROM SATAN

When a man gives preference to God over every thing, then he is raised up towards Him. In this very life, he is lifted to God and he is enlightened with a specific light. Having been lifted up, he goes out of the reach of the Satan and the Satan thereafter cannot hold him by stretching his hand towards him. God has given the world an example of everything in this very life and we find that He has hinted to the fact that when the Satan tries to climb to the skies, the shooting stars chase him and pull him down.

(Malfoozat Vol X, p.90)

GRATEFUL TO GOD

The members of my Jamaat should turn their attention away from this kind of things. God will not ask them on the Day of Resurrection as to how many revelations had they received and how many dreams had they seen; what he will ask them is as to how many their good deeds were and how many good actions did they perform.

Revelation is the work of God; it is not a human action. To boast of what God does and to be overjoyed at it, (as if one has done it himself) is an attitude that can be ascribed to an ignorant person. Look at the Holy Prophet sallallaho alaihi wa sallam. He was asked to stand up while praying at night for so long that his feet would be swollen. When he was asked by his spouse as to why he was doing so whereas he was free from sin, he said,

افلا اکون عبداً شکوراً۔

Should I not be a grateful servant of God.

(Malfoozat Vol X,p.93)

BELIEF AND HARDSHIPS

The trials and tribulations always accompany the belief in the man who has been commissioned by God (to reform the world). God says :

احسب الناس ان یترکوا ان
یقولوا امنا وھم لا یفتنون۔

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Do the people think that they will be left off simply because they say that they have believed that they will not have to pass through trials.

To pass through trials is a condition of believing in a man sent by God. You see how the companions of the Holy Prophet were tried and how their people (country men) tortured them; they had trials connected with their belongings, their lives, their near and dear ones. If having believed, one still continues to enjoy comfort, then one should be apprehensive of the fact, that perhaps his faith is not what it should be, for it is against the general practice of God that a man should believe (a man commissioned by God) and then he should not be tried. None can be greater than the Holy Prophet, sallallaho alaihi wa sallam, but as soon as he believed in his Messenger-ship a chain of hardships was started. He was separated from his dear ones, he was cut off from his relatives; he was turned out of his country (his birth place and its surroundings). The enemies even went to the extent of poisoning him; he was struck with swords (and was wounded). That is what continued till the last day of his life. If this kind of things could happen to our leader and Spiritual Guide, then how can it be that his followers should not have to pass through these hardships.

When one has to pass through this kind of hardships one should confront them like a courageous man.

(Malfoozat Vol X, p.124)

MORE OF RIGHTEOUSNESS

Those who continue advancing in righteousness are the people who always have the succour of God; they do not stop at any place and these are the very people who finish up in a praiseworthy manner. We have seen some people who have great zeal and vigour at the onset but as they move forward they are completely halted and they do not end up nicely. God has taught this prayer in the Holy Ouran :

اصلح لی فی ذریتی۔

reform my wife and children also. Along with one's own change of life for the better and with prayers one should pray for one's family (wife and children) also for very often we find that the children become a trial for the man and the same thing happens to the wife also.

The first trial in this world that Adam had to confront was also caused by the woman. Balaam was deprived of his faith in opposition to Moses and the reason for this as mentioned in the Torah was that the wife of Balaam had been enticed by a king with jewellary. This wife then asked Balaam to pray against Moses. In short there are a lot of trials that the people have to face

because of the wives and that is why full attention should be paid towards their reformation and one should continue praying for them.

(Malfoozat Vol. X, p. 139)

GIVE PREFERENCE TO GOD

Every body has got an ambition but one cannot be a true believer unless he gives preference to God's greatness over all the ambitions. Wali is the person who is near and who is a friend. Whatever the friend likes that is what he also likes – then he can be called a Wali. God says :

ماخلقت الجن والانس الا ليعبدون۔

(i.e. I have not created the Jin and the men but so that they may worship Me).

One must have an intense love for God–that will make him excel his fellow beings and he will become one of His near ones. One should not be like a dead person, for, if you put something in the mouth of a dead person from one side, it will go out from the other. Likewise when a man becomes hardhearted no good thing can enter him (he cannot accept anything good).

You should remember that no act of worship of God or charity is acceptable to God unless one has intense longing for Him; it should not be a craving for oneself. The love of God should have no other feelings mixed with it. It should be such that as if the man himself does not know where from this intense love has come. Such people are very greatly needed in large numbers but nothing can be accomplished without the Will of God.

(Malfoozat Vol X, p.179)

COMFORTABLE LIFE

If you want to live a comfortable life you should get yourself inclined towards God and reform yourself and be wholly and solely for God.

من كان لله كان الله له۔

(He who is for God, God is for him)

In Punjabi language it is said :

"جے توں میرا ہو رہیں سب جگ
تیرا ہو"

(If you are for Me the whole world will be for you).

The fact is that if God is pleased with someone, all others are pleased with him. First and foremost one should please God. When Nadir Shah attacked Delhi, some wise people of this town said that Nadir Shah had appeared as the personification of thier evil deeds.

(Malfoozat X, p.202)

PREACHING TO THE RICH

The rich people cannot listen to long arguments. A Missionary should, therefore, throw a brief point to them which may instantly go into their ears and do its desired work.

(Malfoozat Vol X, p.236)

NEGLIGENT PEOPLE

There are some people who do not let things go down deep into their hearts; they listen with one ear and let it go out from the other. No amount of advice can have any effect on them. You should remember that God does not care for anybody unless someone prays to Him very fervently and with stirring sentiments. Behold how one feels restless when his wife or child is sick or he is involved in a court case. Our supplications to God should be very sincere and they must be offered with great feelings otherwise they will remain ineffective–

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and it will be useless exercise. God says in the Holy Ouran :

امن یجیب المضطر اذا دعاہ و

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یکشف السوء۔

The members of my Jamaat should present a good example. If someone continues living the same kind of dirty life after the Baiat as he was doing before it and gives a bad example to the people around him, he is an unjust person, for, he is giving a bad name to the Jamaat and makes me a target of objections and accusation. People dislike a bad example whereas they like a good example.

(Malfoozat Vol X, p. 137)

ONLY GOD CAN GUIDE

I know it full well that it is not my task to put these things in the hearts of the people nor do I have an instrument of any sort with which I should make my words settle down in their minds; and this is not the case with me alone, same has been the experience of all the prophets.

انک لا تھدی من احببت

(You will not be able to guide the man you like).

This was said to the Holy Prophet, sallallaho alaihi wa sallam. Who else can, then, guide the people of his own will. It is for us to advise and to see that the message has reached them. Of course, I could observe that this Jamaat has made great progress in sincerity and love so much so that at times their sincerity, love and zeal for religious affairs become a matter of surprise for me—even the opponents are wonder-struck. There are thousands of men who have advanced in love and sincerity but at times they indulge in the worldly affairs to such an extent that the religion is neglected; it is due to the habits that they had in the past and also due to human weaknesses.

What I like is that they should become so purified and selfless that all the worldly affairs should lose their value as compared with religion and they should abandon all sorts of negligences that keep the man away from God, unless that happens, man is not out of danger and it cannot be a matter of full satisfaction. As long as even an iota of these things is there, there is always apprehension, that it may overwhelm and all the good deeds may come to naught.

(Malfoozat Vol X, p. 334)

PROTECTION AGAINST SINS

It is a great thing to fear God and to become a Muttaqi; God protects a man against thousands of calamities, if he is a Muttaqi. Unless God is the Protector, there is none who can assert that a calamity will not overtake him. So far as the calamities are concerned, they befall a man unaware. Who knows what is going to happen at night? It is said that once the Holy Prophet sallallaho alaihi wa sallam, got up (stood up) and wept a lot and then he addressed the people and said (O the servants of God) fear God, trials and tribulations are there for the men, like the ants (numerous and easy to stick), there is no way of being protected against them except that one gets oneself engaged in asking for the forgiveness of the sins. And as for the asking of forgiveness it should be remembered that the people do not understand it; the mere utterance of the words "I ask for forgiveness" has no meaning whatsoever. Astaghfirullah is an Arabic word. Since the companions of the Holy Prophet were the Arabs they understood the meaning and the significance of this word quite well. Istighfar actually means that I ask for the forgiveness of my past sins and I ask to be protected against the future commission of sins. The prophets as well as the ordinary people have always been asking for it.

(Malfoozat Vol X, p-336)

TAQWA – NOT TRIBES

God's pleasure does not lie in somebody's physique or this or that tribe; He always looks towards the Taqwa (righteousness and the quality of fearing God).

ان اکرمکم عند اللہ اتقکم۔

(That is, the most honourable in the sight of God is the one among you who is most God fearing).

It is quite false and meaningless to say that I am a Sayyed, a Mughal, a Pathan or a Sheikh. If some body takes pride in his caste being a great one, he does something that is of no value. When a man has passed away from this world, all the castes become non-existent. God does not look to the castes nor a man can attain to salvation because he belongs to a 'great family'. The Holy Prophet, sallallaho alaihi wa sallam, told Hazrat Fatima not to take pride in being the daughter of a Messenger of God.

God has nothing to do with the castes. The man attains to spiritual ranks because of his Taqwa. The castes and the tribes are just a matter of recognition. God has nothing to do with them.

It is Taqwa that generates the love of God and again it is Taqwa that is the basis of the attainment of high ranks.

If some body is a Sayyed and he becomes a Christian and abuses the Holy Prophet sallallaho alaihi wa sallam, and insults the commandments of God, can it ever be said that since he is a descendant of the Holy Prophet he will attain to salvation and he will be made to enter the paradise?

ان الدین عند اللہ الاسلام۔

In the sight of God, the true religion which grants salvation is Islam.

(Malfoozat Vol. III, p-343)

PRAY WITH HUMILITY

You should be praying to God and you should be asking for the forgiveness of your sins. God is independent and does not stand in need of anyone. Nobody is a ruler over Him. Why should He care for the man who does not approach Him in humility? Behold if a beggar asks for something by making himself humble and talking of his poverty, he is sure to be treated nicely. But if a man rides a horse and begs for something and tells the person from whom he is begging, that if he did not give him anything he would beat him with a stick, what do you think, how will he be treated? Will he not be beaten with a stick? To beg God, conditioning one's faith that if God won't give him what he is asking for, he would no more believe in Him, is a great mistake. Of course it is necessary that one should be steadfast and sincere in one's prayers. This is quite different from wrongful persistance. It is big mistake and in fact atheism, that one should say that if I am not granted what I am asking, I shall no more believe in God. It is ignorance of the etiquettes of the prayers. Such people are not aware of the philosophy of the prayer.

God has no where said in the Holy Quran that He will accept every prayer according to the will of the person who prays. I do admit that it is said in the Holy Quran :

ادعونی استجب لکم۔

Pray to Me and I will answer you but I also believe that the Holy Quran says :

لنبلونکم بشیء من الخوف والجوع

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If He accepts your prayer by saying –

ادعونی استجب لکم

He makes you agree with His Own will by

saying : لتبلونکم -

This is the grace and Benevolence of God that He accepts the prayers, otherwise, in no case it is against His divinity that He should make the people agree – all the times and in every case – with His Own Will.

(Malfoozat Vol III, p-385)

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HERE I AM

Understanding the Creator through the creation is not a very good method of proving the existence of God. The best thing is that He Himself should say "Here I am". As for the stories (miracles) the other religions also have plenty of them. If we also tell them a few stories of the same type, it would not prove superiority (of our religion) over theirs. And, moreover, how can it be said that what we say is correct while what they tell us, is not.

The Gospels make mention of all the dead people coming out of their graves at the time of Jesus' crucifixion. We simply cannot understand how all the dead could be gathered in one town and why having seen this miracle the Jews did not believe in Jesus? If we also present some stories to the people, how would they be impressed ?

(Malfoozat Vol. 10. p-374)

BE NOT NEGLIGENT OF GOD

Do not think that what I tell you tantamounts to instructing you that you should do away with your trade or other means of livelihood; that you should not look after your wife and children who are your responsibility; that you should not fulfil your duties towards your fellow beings. Not at all. I do not mean this. What I am telling you is that you should do all these things and at the same time you should not be negligent of God. Striving so hard for the worldly gains and turning away from God and ignoring His pleasure is not wise at all. The God who created and who has full control over all the affairs of life and to whom everyone has to return–to be negligent of Him and to ignore Him cannot produce any good results. We should always continue expressing our gratitude to Him who has bestowed so large a number of Bounties on us that we cannot count them. And gratitude in the real sense means that we should heartily admit that He has bestowed innumerable Bounties on us.

(Malfoozat Vol. 10, p. 387)

NEEDS AND PROVISION

It should be remembered that it is the law of nature that things are produced accoridng to the needs. This is what we clearly observe in the worldly affairs of day to day. The clothing, the food, the means of transportation and the instruments of economy–all these are the result of our needs. Same is the case with the spiritual affairs. Quite a lot of things happen in answer to the needs. In fact, whenever the need arises, it is fulfilled by God. The "Need" is the guide of man in the worldly as well as the spiritual affairs and this is what distinguishes between the truth and falsehood. Just as there is nothing that may be said to be fulfilling no need, so also it would be wrong to think that the need was there but God made no arrangements for its fulfilment.

The Age in which we are living, is full of internal as well as external disorders. Look at any aspect or sphere of life, you would not feel happy about it. The external attacks have been so great that quite a large number of Muslims have been affected very adversely–they have abandoned their religion. Also, there are a number of people who have begun to doubt the veracity of their religion; they are not satisfied with Islam and consequently their faith has become very weak. Those who have certainty of faith and are perfect in it, are very few.

(Malfoozat Vol. 10, p. 392)

LOVE FOR THE WORLD

Doctor Abdul Hakim, because of his ignorance, objects to my sitting at one place (i.e. staying at one place). Says he : "Why does he not go about from town to town". But it is a mistake on his part. If I had been of the opinion that my going about from place to place would do good (to Islam) I would have certainly done so. The Hadees says about the Dajjal :

That is, nobody would have the hands to put up a fight against him. We cannot successfully oppose the Dajjal with the worldly means, for, he himself has a lot of these means. We ought to possess a very effective weapon which he does not possess –then and then alone we can win a victory.

The love of the world has overwhelmed the people these days and I wish to pull it out of their hearts–and in fact this is the most difficult task. It is mentioned (in the books) that the last thing that is pulled out of the heart is the love for the world.

There is nothing that can make us win a victory except a divine force.

(Malfoozat Vol. 9, p. 58)

YOU SHOULD KNOW BETTER

I have (so far) written more than three hundred pages of Haqiqatul Wahy and I have mentioned every kind of arguments (proofs of the truthfulness) in it. The members of the Jamaat should read it carefully. In fact all those who have the time to spare and who are fond of these things and have the capacity to understand them will certainly read this book thoroughly and they will find that a sort of force has been granted to them. Such people will no more stand in need of asking others as to how to answer the objectors. All the members of the Jamaat should try to obtain this force (of arguments), for, the opponents are in the habit of bringing about disputations just to tease others. There are also some people so mischievous as to raise an objection and not to listen to the answer; they just do not let the others talk by saying that they did not mean to raise any objection; it was only a casual utterance and it need not be replied; they also assert that they are not in the habit of discussing controversial matters. Such people must never be spared; they must be given a full and comprehensive answer to their objections; of course the answer must be brief so that they are put to shame at the earliest time.

Moreover, the members of the Jamaat should know brief and cogent answers to all the objections, for, the people who are inclined to the worldly affairs do not spare much time for the religious talks. This type of people should be told of religious affairs very briefly so that the few words said should be properly captured by their brains and become effective.

(Malfoozat Vol. 9, p. 63)

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THE DAJJAL

The books of Hadees very clearly indicate that the Dajjal will emerge from the Church. He had been interned in the Church for a thousand years and after the expiry of this period he came out of it and got himself busy in opposing the Muslims. This "being" has been called Dajjal in the books of Hadees. In the earlier books he has also been called a Dragon and a Satan. In fact both these names refer to one and the same being. The words that indicate that he will emerge from the church very clearly show as to who he is and where does he live and what are the type of things that he does.

(Malfoozat Vol. 9, p. 89)

ANSARULLAH CONVENTION

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The 24th Annual Convention of the Ansarullah started on the 30th of October, and ended on the 1st of November. In his inaugural speech Hazrat Imam Jamaat Ahmadiyya told the audience that the Majlis was making steady progress and he was very pleased with it. This Convention was held in the open yard of the Masjid Aqsa which had been converted by the Marquee; it was much more spacious than the premises of the Offices of the Majlis where it used to be held in the past. Quite a number of Ansar travelled to Rabwah for this Convention, on bicycles; this was the first time they did so.

Huzur dilated on the status of the Holy Founder of the Jamaat and said that he was an Ummati Nabi and as he himself had said in his books he could not be called a Nabi i.e. just the word Nabi without adding the word Ummati could not be used for him. He said this is the belief of the Ahmadiyya Jamaat and it must be well remembered by every member of the Jamaat.' He also told the Jamaat that the Holy Founder was the only one promised to reach this status.

In his closing Address Huzur announced the formation of a Majlis Tawazun. The duty of this Majlis would be to keep balance among the Jamaat, the Ansar the Khuddam and the Lajna. Its members would be picked from all the Organisations and they would hold meetings occasionally to discuss and decide about the common affairs.

Huzur also laid stress on trying to maintain good health. Taking a walk, Huzur said, was the best exercise, especially for the elderly people.

Sahibzada Mirza Tahir Ahmad was again elected to the office of the Sadr (President); Sahibzada Mirza Ghulam Ahmad was appointed the Naib Sadar (Vice President).

Certificates for excellent performance were awarded by Huzur to the best workers; the prizes were also given to those who had won the competitions held on the occasion of the Convention.

Before the closing Address of Huzur (on the 1st of November) the Sadr spoke to the audience for almost an hour. In this speech of his, the Sadr admired the activities of the Majlis Markaziyya as well the office bearers all over Pakistan and abroad.

* * * * *

JUBILEE FUND

We hope you are not lagging behind in the payment of your instalments for the Jubilee Fund. The next nine years are very crucial and they place a great responsibility on our shoulders.

We have to hurry up with our progrmmes for the Reception of our second century. A lot has to be done and a lot of money is needed for these programmes.

OVER A CUP OF TEA

Over a cup of tea. Yes, over a cup of tea. People can discuss things more amicably over a cup of tea. Perhaps this kind of atmosphere adds to the brilliance and understanding.

Why not call your friends (those who are not members of the Jamaat) and discuss things over a cup of tea.

THIS IS
HOW TO BRING UP YOUR CHILDREN

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Hazrat Mirza Bashir Ahmad, may God be pleased with him, advises the Jama'at to bring up the children in the best possible way and for this he suggests the following points to be kept in mind and to be acted upon :

1. The male members of the Jama'at should marry ladies who are religious minded and possess good morals, so that it is not only their homes that may present atmosphere of paradise, their children may also be brought up in an atmosphere of goodness and their blessings may become ever lasting because of good up – bring and pious example.

2. Every woman should try to be religious minded. She should learn and act upon the commandments of religion so that there should be an atmosphere of religiousness within the four walls of her house. She should teach religioun to her children at the very early stage of thier lives and as a consequence of that, they should adopt religiousness and priety as their way of life.

A good mother is a basic need for the good children and it is like an elixir for them.

3. The training of the children should begin from the very time that they are born. Whether the children can or they cannot understand what their parents say and whether they (the children) can use their physical eyes and their ears (i.e. whether they can use their eyes and ears consciously or they cannot do so) the children are observing everything they do and are listening to whatever they sya. Moreover that an impression is being created on their mind. Islam has instructed the Muslims to call the Azan in the ear of the child at the very time of his birth and there by it has drawn our attention to this psychological fact (that the words and deeds of the parents are being impressed upon the mind of the children).

4. It is the duty of the mothers to entrench the concept of belief in the unseen in the hearts of their children from the stage of the childhood. They should inculcate in their hearts the certainty of all the affairs– spiritual or mundane–being linked with the power that be in the unseen world the pivotal point of which is God the Almighty. They should also be told of the Angels, the revealed Books, the Messengers, the Judgment Day and the destiny. He who can grasp this point finds it easy of understanding like an open manifesto, the Philosophy of life and death.

5. It is the duty of the mothers to inculcate the habit of offering five daily prayers and they should explain to them the facts of reality and the significance of the prayer, for, in the practical life the prayer is a link between the man and God (the created one and the creater) and it keeps the mind enlightened. It is as if man is tied to God with the spiritual wires. He who makes his children fond of praying linked, them with a handle that knows no breaking. Such children are in the lap of God and their mothers are always under His shadow. This is lesson number one in the practical life of the children and so for as its consequences are concerned it is a full comprehensive book of lessons.

6. It is the duty of the mothers to give their children the habit of spending for the

cause of God from the very childhood. They should be made to realise that they have to spend their money, their time and their faculties for the cause of God. They should also be made to realise that whatever God has granted them be it wealth, talents knowledge or time–all these things must be shared with the community by using a part of them for God or for the people from the very childhood they should be made to pay the contribution with their own hands–also they, should help the poor and take part in the activities of the community. This comes immediately next to the five daily prayers and without it no body can become a part and parcel ot the divine kingdom.

7. It is the duty of the mothers to warn their children against falling into the pit of hidden polytheism. In additon to the plans and schemes that they may chalk out for the accomplishment of any particular task they should always keep their hearts replete with the living faith that there is always the hand of God behind these plans and it is only what God wills that really happens in this world,

8. The children should be taught to respect the parents and the elderly people, be they relitaves or other people, neighbours or strangers; respect of elders is the soul of the Islamic way of life. The children should therefore be specially taught to respect their parents and to give them service. To ignore this aspect of the life the children has been considered by the Holy Prophet, Sallallaho Alaihi Wa Sallam, as sin number two.

9. It is the duty of every mother to inculcate the habit of truthfulness in their children; truthfulness is the source of good deeds while telling lies gives birth to all the evils. The child who tells the truth is very dear to God; he is the heart of the nation and a pride of his family. There is nothing that causes more deterioration in the morals than the habit of telling lies; it also hatches the eggs of the evil more than everything else.

10. It is the duty of parents to pray for their children that He may make them better people and keep them steadfast on the path of righteousness and grant them progress in the matters religious and worldly and that He may always guard them and be and they are like a seed that must be sown in the hearts of the children through their mothers

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YOU AND YOUR IMAM-US-SALAT

At times it so happens that somebody finds fault with the Imam who leads the Prayer and as a result of that he decides that he would no more pray behind him. This attitude is not conducive to the unity and discipline of the Community.

Hazrat Muslih Mauood says in his Tafsir-i-Kabir (Suratul Maoon) : Some people ask me if they could leave praying behind such and such a person, for, he has committed such and such a mistake. I always tell them that they should report the matter to the department concerned (i.e. the department of the Community which is responsible to decide such cases). Whatever the department decides that should be adhered to; you have no right to take a decision yourself, for, it is quite possible that you may not be on good terms with him and therefore your view may not be devoid of personal leanings.

When Huzur renewed the Hilful Fuzul on the inauguration of the Tahrik-i-Jadid, he asked the members to vow in the following words: "Even if I am strongly opposed to the Imamus Salat I would not leave praying behind him unless the Headquarters decides against him".

In order to safeguard and strengthen the unity of the Community it is vitally important that such matters must never be taken in hand; they must be referred to the Headquarters and the decision obtained therefrom should be adhered to.

LET'S THINK OVER IT

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THE PLACES TO WORSHIP

"There are three important aims of the erection of the Mosques. One, the Mosques are erected so that the wayfarers may benefit from them. Two, the Mosques are erected so that the residents of the town may benefit from them. Three, the Mosques are erected so that the people who want to perform Roku and Prostration—in other words those who want to dedicate their lives for the attainment of the pleasure of God and who strongly believe in the Oneness of God—may benefit from them.

The wayfarers can benefit from the Mosque by staying there for some time when he has no other place where he can put up—thus he will be free from the hardships of looking for a lodging place. The one who is resident of that area can benefit from the Mosque by praying and supplicating there in an atmosphere of calm and quiet, for, that is the place (the Mosque) where there is no noise. He can address his praises and prayers to God, there. And of course those who wish to dedicate their lives for the service of God, always find the Mosque as the most suitable place for them—as if it was meant for them alone, for, that is the place where the believers get together and that is the place where praises and prayers are offered to God. He who is true and sincere in his love can never take himself away from this kind of places.

But this also should be kept in mind that all those things which are done in the interest of the nation (Umma) whether they are connected with judiciary and reconciliation among the people, or education or in any other way connected with the welfare and the progress of the Muslims or the things that may be causing their deterioration, come under the category of the Remembrance of God. If we look at the times of the Holy Prophet, sallallaho alaihi wa sallam, we would find that the decisions about the battles were made there, court was held there, education was imparted there. That shows that Mosques are not just to be repeating "Allah", Allah"; some other needs of the Muslims can also be discussed and fulfilled there.

In Islam the Remembrance of Allah does not mean only this much that one should be uttering the words Subhanallah, Subhanallah. If somebody gives some service to a widow, this act of his will also be considered as a part of religion; if some body gives some service to the nation, this act of his will also be considered as a part of religion. In short all such things as are in the interest of the nation and uphold and improve the morals of the people and make them act upon the commands of religion in a better way are included in the Remembrance of God and they can be done in the Mosque.

In the days of the Holy Prophet, sallallaho alaihi wa sallam, a guest would be announced in the Mosque and the people would be asked as to who of them was in a position to take him to his house. Outwardly it seems to be a question of just feeding somebody but in reality it was a part of religion, for, it fulfilled a religious need. The people have mistakenly very much limited the sphere of religion. In fact religion demands a relationship between man and God and there can be no relationship

between man and God without any service on the part of the man; the relationship if forged through rearing an orphan, serving a widow, preaching to a non-believer, relieving a believer of some hardship. These are the things that can be talked about in the Mosque; these are worldly things they are a part of religion.

Of coursr, purely personal matters should not be discussed in the Mosque. For example if you ask some one as to what decision has been arrived at in connection with the marriage of his daughter or you tell him that your promotion is not being agreed to by your Officers, these things are unlawful to be discussed about in the Mosque. The Imam, being responsible for the whole nation can, of course, discuss even this type of things. He has the right, if he thinks it necessary, to talk about these things. However, it is forbidden that purely personal matter should be discussed in the Mosques. An example of this is to be found in the Holy Prophet, sallallaho alaihi wa sallam, telling the people not to make the announcement about something that has been lost (Sahih Muslim).

The Mosques are for the Remembrance of Allah but Remembrance of Allah includes all such things as are connected with the national, political, educational progress of the people. Of course all that is connected with creating disorder or altercations, even though they may be considered as connected with the national, political or religious affairs is unlawful in the Mosque. Discussion about personal matters is also forbidden, for, Mosque according to Islam is the House of God and God has specifically marked it for His Remembrance.

Clean up Your Hearts

"Win the Hearts of People for Islam and serve the people with devotion"

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(Major M. A. Giwa – Nigeria)

The message of the Supreme Head of the World-wide Ahmadiyya Movement Mirza Nasir Ahmad, for the year to all the Ahmadi Muslims in Nigeria was delivered by Maulana M.A. Shahid, the Amir and head of the Ahmadiyya Muslim Mission in the country at the 31st session of Annual Conference of the Community which has ended on the 8th February, 1981, at the new site at Ojokoro, Agege.

In the message, the Imam of the Jamaat Ahmadiyya had urged all the Ahmadi muslims to let their motto for the new year of the Mission be "Win the hearts of the people with love for the sake of God and His Apostle, the Holy Prophet Muhammad sallallaho alaihi wa sallam. The Ahmadi were also urged to serve the people with full sincerity and devotion.

Earlier, the Amir in his opening address had exhorted the delegates from all parts of the country and the neighbouring African countries to resolve to march forward as a Mission holding the banners of Ahmadiyyat and Islam aloft within the first decade of the 15th century of Islam to reach the Jubilee period of the divine community. He urged the audience to increase their efforts in the years ahead so that the message of the shall further penetrate "into the four corners of the world". This can be achieved, he added, if each and every member lives Islam in words, thoughts and deeds. He declared, "Let ours be a shining example of practical and peaceful society".

The Chairman of the Opening Session

of the 3-day Conference, Mr. H.A. Sunmonu, President of the Nigerian Labour Congress, in his own speech deplored the spending spree of the leaders of some countries in the world at notorious world gambling centres known as CASINO.

Maulana Shahid also told the Conference that the Mission had completed plans to build more schools, clinics and hospitals to assist the various Governments in the country in their social development programmes.

Papers read at the Conference included topical subjects like "Distinctions of the Holy Prophet"; "Beginning of the 15th Century of Islam"; "Un-Islamic Practices and Ahmadiyyat"; "Future of Ahmadiyyat"; "Hajj in Islam". Eminent Islamic speakers at the Conference include Alhaj K. Mahmood, Librarian, Ahmadu Bello University, Zaria, Dr. F. Giwa, University of Ibadan, Dr. A. R. Bhutta and Alhaji Z.O. Elias.

Before the Conference rose an appeal for fund for the new Mission House at the site was launched by Alhaj A.Y.A. Alamutu. About N10,000.00 was realised at the spot.

Other messages of congratulations received at the conference besides the one from the Imam of the Jamaat include those from the Governor of Ondo State, Chief Michael Adekunle Ajasin, the Deputy High Commissioner for SierraLeone in Nigeria, His Excellency Mohammad Memoh Fadika and the Director of Foreign Missions of the Movement in Rabwah, Pakistan, Mirza Mubarak Ahmad.

Distinguished persons at the 3-day conference included Mr. Justice A.R. Bakare of the Lagos High Court, Hon. A.G. Ajimotokan, Commissioner for Youth, Welfare and Sports, Lagos and Dr. M.J. Iginla, Deputy Secretary Students Loan Board, Lagos.

SHROUD FINDINGS TO BE DISCLOSED IN OCTOBER

New London (Connecticut)–Scientists who examined the Shroud of Turin will announce their findings in October after keeping the results secret for three years.

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The ancient cloth, kept in Turin, Italy, for four centuries, is through by some to have covered the body of Jesus Christ.

The scientists, who performed highly-technical tests on the cloth, had agreed to keep the results secret for three years and announce them together, said Thomas d'Muhala, of Lebanon, who led the research.

The results will be reported during a symposium on October 10-11, at Connecticut College. The symposium will coincide with a two-month exhibition of the research.

The 4-by-14-foot linen cloth bears the image of a bearded man with what appear to be blood stains on his head, feet, hands and side–where the Bible says Jesus was wounded before his death on the cross.

Some religious experts and scientists believed the image was imprinted on the cloth in a split-second burst of radiation, leading some to believe further that the transfer occurred during Christ's resurrection.

Larry Schwalbe, a physicist at the Los Alamos national laboratory in New Mexico, who participated in 1978 study of the cloth, said in May he concluded the image was not caused by paint and that the stains were in fact blood.–AP

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The Holy Quran For the O. A. U.

Presented by the Ahmadiyya Mission

It will be the first occasion of the coming together of the heads of the Afircan States in Sierra Leone. Undoubtedly the occasion is one of the most significant and it comes at a time when the world's need for peace, unity, equality and international order has never been so dire.

The deliberations of this nature by statesmen shall help to solve some problems confronting the inter-African States amicably and can be instrumental to influence the world opinion on issues affecting the African people.

His Excellency the President Dr. Shiaka Stevens has shown everlasting forsightedness and maturity by accepting to Host the O.A.U. Summit Conference in Sierra Leone in July this year.

It will help greatly to strengthen the friendly ties existing among African States and enhance maximum political benefits. Even the man in the street will enjoy the blessings of this Conference's infrastructural development; like new roads, street lights, new hotels etc.

On this occasion when the leaders of the African States are coming together to decide the destiny of the continent one thing must be borne in mind that whatever happens in the world one fact always holds supreme. God is and remains the Mightiest Force, the Biggest of all the bigs. He is the Greatest. So if the world today only return to God and come under His protection the way would be paved for it to reach the goal, attain true happiness and peace. This could be achieved when the leaders seek guidance in their deliberations through Religious scriptures.

The Ahmadiyya Mission has therefore felt it expedient to offer the Holy Quran as a precious gift to the in coming guests attending the O.A.U. Summit Conference. The Holy Quran is the Word of God, a guidance and the panacea in our opinion to the ills confronting mankind today.

It is a perfect book full of wisdom and subtle points, points regarding Divine Light, unequalled in its excellences and perfaction.

It is a book which is dearer to us than our lives and we cherish its love more than anything else in the world.

We wish that the world should know what it teaches and how it helps the people to advance in the spiritual realm. That is why the present head of the Ahmadiyya Mission, Hazrat Imam Jamaat after visiting West African Countries in 1970 decided to publish the English translation of the Holy Quran and to circulate one million copies in the world and to place it in public places, libraries, hotels.

It may please you sir, to know that the Ahmadiyya Mission has embarked upon a programme to publish the Holy Quran in one hundred principal languages of the world including Russian, French, Chinese, Italian, Spanish, Yugoslavian, Housa etc. The translations in English, Dutch, German, Danish and Sawahili have already been done and published.

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MOSQUE IN SPAIN

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Hazrat Imam Jamaat Ahmadiyya laid Foundation Stone of a Mosque in Spain in 1980. Pakistan Times published some letters on the subject. One such letter (29.11.80) is reproduced below.—Editor.

In your No. 16 editorial, by writing the word mosque in inverted commas, you imply that it is not a mosque. What name would one give to a building which faces towards Mecca and has a 'mehrab', from where the muazzin calls the faithful to prayers five times a day in exactly the same words as laid down in the Sunnah and where people come and say their prayers in exactly the same manner as taught by the Holy Prophet (peace be upon him), and recite from the Quran that was revealed to him? If it is not a mosque in the true and Islamic sense but rather a 'mosque' (in inverted commas), then your thinking and knowledge of Islam is warped. I feel sorry for you.

You have accused the Ahmadis of being the lackeys of the British. Do you forget that it was the founder of the Jama'at Ahmadiyya who turned the tide against Christianity which was eating into the vitals of Islam? The British would not prop up a person who destroys the very foundations of their religion. If your logic is correct then it should also apply to Syed Ahmad Shaheed, Sir Syed Ahmad Khan and Maulana Zafar Ali Khan, who were all opposed to armed revolt against the British.

As for our injunction and practice to remain loyal to the lawfully established governments of the respective countries, we do not feel ashamed of it. In the Quranic verse quoted by you the obedience to God and His Prophet comes first, and then only to those in authority amongst you. Show me a single Quranic verse or a Hadith which enjoins the Muslims to take up arms against the lawfully established government, no matter whose.

By your reasoning Allama Iqbal also becomes an agent of the imperialists because he alone was allowed to say prayers in the Qartuba mosque. It happened 50 odd years ago. Much water has flowed under the bridges since. The grip of the Catholic Church on the Spanish Government has weakened. It was simply a matter as to who was there first. If our Jama'at was the first to have the honour of constructing a mosque in Spain and in it you see ulterior designs, then what about the construction of first mosques by the Jama'at in Germany, Sweden, Norway, Denmark and scores of other independent African countries?

When most of the champions of Islam and the religious-cum-political leaders bitterly opposed the creation of Pakistan and the Quaid-i-Azam, the Ahmadiyya community whole-heartedly supported the Muslim League. Didn't it?

—MIRZA MAJEED AHMAD
Darus Sadr
Rabwah Distt. Jhang.

(Continued from Page 23)

So on this historic occasion our Mission have the honour to present to the Government of Sierra Leone through you two hundred copies of the Holy Quran to be made available in the rooms where the guests for the O.A.U. are accomodated. We believe that the perusal of this sacred text will help immensely to remove the errors that have crept into the societies and help to solve the baffling problems of world today.

M. S. SHAHID
Amir
AHMADIYYA MISSION